# THE PACIFIC

Pac Theo Sem
Reading Room
2223 Atherton st

VOL. LXVII. SAN FRANCISCO AND BERKELEY, SEPTEMBER 20, 1917 No. 38

**WHIRL AND FOLLOW THE SUN!**

MOANING your losses, O Earth,
Heart-weary and overdone!
But all's well that ends well,
Whirl and follow the sun!

He is racing from heaven to heaven
And less will be lost than won,
For all's well that ends well,
Whirl and follow the sun!

The Reign of the Meek upon earth,
O weary one, has it begun?
But all's well that ends well,
Whirl and follow the sun!

For moans will have grown sphere music
Or ever your race be run!
And all's well that ends well,
Whirl and follow the sun!

—Tennyson.

Pacific School of Religion

# THE PACIFIC

Established 1851.

PUBLISHED IN THE INTERESTS OF CONGREGATIONALISM AND THE CHURCH KINGDOM.

$1.50 per year.

Published weekly at 45 Ecker St., San Francisco. Entered at post office in San Francisco as 2nd-class matter.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed)

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2716 Hillegass Avenue, Berkeley.


## "FOLLOW AFTER THE THINGS THAT MAKE FOR PEACE."

The words of the Apostle Paul in his Epistle to the Romans, "Follow after the things that make for peace," are good words for Christian people to keep in mind while our country is at war. We do not mean by this that they should be working to bring about an immature peace between the warring nations, arraying themselves against the authorities whose duty it is to prosecute the war, by clamoring for peace when there can be no peace. What we do mean is that they should strive to keep hatred out of their hearts. We in this country are standing in places very similar to those in which the people of Europe stood the first year of the war.

Early in 1916 Georg Brandes, the eminent Dane, wrote: "The press in belligerent countries has taken it upon itself to excite hatred against the enemy in order to create war enthusiasm. It should remember that the destroying hatred it calls into existence will live long after the war and will inevitably give birth to new wars."

At that time Brandes wrote also: "One of the most desperate phases of the war is the way in which leaders in belligerent countries, men of science and culture, unhesitatingly and under deafening applause, cater to the prejudices of their own country. They are as blind and unable to look truth in the face as the cheapest newspaper they read and condemn. Each one defends his country's holy cause and falsifies history. All write the same way. It is only necessary to replace the word German by English, or Russian by Hungarian, and the articles read exactly alike. Blind patriotism has devoured the love of truth."

In thus quoting Brandes we are not even intimating that that course is being imitated in this country. Having conscription it is not necessary that the same means be resorted to in order to stir up enthusiasm as were used in Europe. Nevertheless, whether intentionally or unintentionally hatred is being aroused, and will be much more greatly aroused if the war goes on for some time yet.

Especially are we of opinion that preachers of the gospel should be on their guard now and strive against hatred.

Believing as we do that there is grave danger for the church in this crisis, it was very gratifying to hear the Rev. Dr. Ralph B. Larkin, pastor of the North Congregational Church, Berkeley, say again and again in an address at the meeting of the Bay Association last week, "We must not hate!" "We must not hate!" It needs emphasis.

The Pacific has quoted twice recently that eminent British Congregationalist, the Rev. T. Rhondda Williams. A man of so fine a spirit and one so able as Dr. Williams is worthy frequent quotation. In the August 15th issue of the Christian Commonwealth, a leading London religious journal he says: "I cannot understand why ministers should feel any special call to inflame the war passions of the people. Even if that were necessary, there are plenty to do it. I recognized when the war broke out, and I recognize now, that as things were in July, 1914, it was inevitable that Great Britain should enter the war. The affairs of the world had been conducted with so little regard for Christianity by Christian nations that this gigantic un-Christian undertaking became inevitable—as inevitable as the pestilence that arises from unsanitary conditions. The function of the pulpit at such a time surely is to show up the war as an evil—an evil resulting from the evil ways of nations, and loudly calling upon the nations to mend their ways. For the sake of that mending, the Christian minister everywhere should be trying to infuse a spirit that will help create the better society of the days to come. * * * Ministers who allow themselves to be thrown off the spiritual plane on which they should be doing their work by the evil deeds of Germany would, if they lived in Germany, suffer the same dislocation by reason of the British blockade. There they would be swearing vengeance on the British as here they swear vengeance on the Germans. We must look to something higher than this for the redemption of the world."

We notice in the same number of the Christian Commonwealth in which we read the foregoing words by Rhondda Williams mention of the fact that another minister, a leading Congregationalist, a few Sundays before had said in his pulpit that he had come that morning intending to preach on "The Spiritual," but that he was too full of resentment to preach on that subject; and so we read: "He went on to preach a savage sermon in favor of reprisals. He invoked the shades of Cromwell and Blake! He took great care, apparently, not to invoke the shades of Jesus! He spoke of 'God's Englishmen,' as if God were a tribal God." In the report of this sermon in the London papers, it is said that there was nothing to indicate that there was a Christian note in it from beginning to end.

Under the caption of "Is My Mates Alright?" the Rev. Tom Sykes tells in that London religious journal of a lad terribly mangled in one of the aeroplane raids. He was just alive when the ambulance gathered him up. Regaining consciousness for a moment, with an eager whisper he asked a nurse, "Is my mates alright?" "No cry of pain, no murmur about himself! Perhaps he was too young to hate the murderers of whom he was an innocent victim," wrote Tom Sykes. "Too young to hate!" Would God, that all might all their lives be too young to hate!

There is lying on the editorial table a little book with the title "Think Peace." We like to keep it there. On the front page we find displayed the Bible words: "God hath called us to peace." "Preach the gospel of peace." "Love the truth and peace." "Follow peace with all." "Live in peace"; etc.

We also find the author, a young American, saying therein: "You know, I went to Oxford and was graduated from Trinity College in '15. My room mate was a young Englishman, whose mother lived on a country place down in the Devon country. His father was dead and this lad was the pride of his mother's heart. The call came and he went, as all young men should go, for a man cannot be a

slacker. When the call comes men must go. He went down on the Flanders line. * * * The mother had always appeared young and light-hearted, but when I went to see her the sadness of the ages was in her face. There was no waiting, only a great longing in her eyes; but it was a longing that makes my heart stop now. It was the sorrow of the human and the eternal. She talked about a thousand things, but it was the son of whom she was thinking. * * * She wants England to win and says she would give a hundred sons, but always there is the question, 'Was there not another way with honor?' 'Could not all the nations have seen justice triumph without the pain of war?' "

There is another way—a better way than war. Even in the midst of war the Church of Christ is called to point to that way, to live and work for that way; and so, the word of The Pacific now is, **"Follow after the things that make for peace."**

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## CHRONICLE AND COMMENT.

When we hear of Bishop Vincent remarking that "the original Chautauqua did not break the Sabbath," we infer that the present-day Chautauqua is breaking it.

The University of Chicago has voted a ten per cent increase on the salaries of all professors not receiving more than $2,500. This is on account of the increased cost of living.

Secretary of State Lansing is said to be one of the best informed Bible students among laymen. Before going to Washington he taught a men's Bible class for several years.

Dr. Gunsaulus speaks at the Rock River Conference of the Methodist Episcopal Church on October 3. On October 10 he speaks at the National Council of the Congregational Churches.

The Catholic Church is about to inaugurate work on the Y. M. C. A. plan in each of the cantonments. The Knights of Columbus are to back the work with three million dollars for the first year.

The British and French governments have transported several thousand Chinese across Canada to France for work in the rear of the trenches. One group of 2,500 passed through Vancouver not long ago. Other groups as large had preceded them. The Chinese were in uniform and under guard. They are to be returned to China at the end of the war.

An abandoned brewery at Flint, Michigan, has been changed into a church. When breweries and saloons are transformed into churches and other good institutions, as they are in various places, there is reason for the belief that the day is not far distant when many other desirable transformations will be made and the kingdom of God rapidly advanced upon the earth.

Dr. James S. McGaw of the International Reform Association says in an article in The Christian Statesman: "In California ninety per cent of the youth never attend the Sabbath school. There is therefore no hope of shifting the responsibility, for Christian moral training, and public safety as well as national perpetuity, demand that the atmosphere of the school room shall be Christian. Most certainly there should be a place in the curriculum for the reading of the Bible without note or comment."

It is estimated that 15,000 physicians will be needed for our first army of 1,000,000 men. There is today a shortage of not less than 10,000 doctors; and we may need to have two million men under arms by another year. The secretary of the North Carolina Pharmaceutical Association asks: "Can this shortage be supplied without seriously endangering the lives and health of civilians." He suggests that arrangements be made to make use of druggists to considerable extent at the front as assistants to the doctors and for minor cases.

The General Assembly statistics of the Presbyterian Church, for 1917, showed 873 students in the twelve theological seminaries. Since 1902 four have had increased attendance as follows: "McCormick, from 112 to 216; Princeton, 137 to 188; Western, 64 to 79, and Kentucky, 22 to 77. This year Auburn reached 73, Lane 70, San Francisco 57, Lincoln 62, Omaha 42, Bloomfield 30, Dubuque 25 and Biddle 20. That the seminaries are increasing in efficiency is indicated in the efforts being put forth to raise endowments and enlarge plans for better equipment. Kentucky seminary is seeking $200,000, of which three-fourths already has been secured; Princeton has recently received $50,000; Lincoln asks for $100,000; San Francisco seeks $500,000, as do also Auburn, Dubuque, Western and Omaha.

A year ago the Medical Corps of the United States Army had less than 700 commissioned officers. Today this branch of the service has almost 14,000, and within the next six months it is expected that this number will be almost doubled. It is estimated that at least 24,000 physicians will be included in the personnel of the department when full strength is reached. Of course, the greater part of this number will be commissioned in the four reserve corps—the Medical, Dental, Veterinary, and Sanitary—but these men will all be in active service. The total number of hospital beds which will be maintained by the Medical Corps will be on a basis of 25 per cent. of the strength of the army. These figures tell in a striking way the tremendous task before Major-General William C. Gorgas, the surgeon-general, and his staff. Gen. Gorgas has served in the army since 1880, and is now sixty-three years of age. He will reach the retirement age in October, 1919.

Enlisted men of the army, National Guard, and National Army will be given an opportunity to obtain commissions, according to a recent announcement made by the War Department. It has virtually been decided that there will be no more officers' training camps after the completion of the present series, but in their place divisional schools will be established where men who show special qualifications for promotion will be instructed. This is not a new departure, but these schools will take on a new importance due to the fact that no line commissions will be granted to men from civil life after they have been started. It is expected that the schools will be in the nature of lecture courses by French and British officers, who have had wide experience on the battle line. It is also probable that many of the United States officers who are now in France will later return to this country for the purpose of instructing the enlisted men.

The secretary of the Presbyterian Board of Temperance makes the statement that the recent temperance victories in Congress, even for war time, are much more apparent than real. Vast stocks of whisky have been stored for years in the bonded warehouses—enough to supply the drinkers of the country for at least two years, without the manufacture of a single additional drop. To obviate the risk of commandeering, more and more of this will be set-

tled for with the Government and withdrawn, thus being safeguarded for the uses of the booze venders. And for what is thus withdrawn higher prices will be charged, so that, tax or no tax, the wet-goods men will benefit, not lose. As to what is left, there is never much more than an academic likelihood of its being commandeered by the Government and redistilled for the manufacture of munitions, since the process (including the elimination of cask acids) would be very expensive. Such alcohol can be very much more cheaply manufactured de novo.

United States Senator Phelan is a man of wealth, and it is gratifying to find that he voted for increased tax on war profits. The records show that he voted aye on the Hollis amendment increasing the tax on war profits to 70 per cent; aye on the La Follette amendment, making the tax 75 per cent; aye on the Shaffroth amendment, increasing the tax from 50 per cent to 60 per cent; aye on the Johnson amendments, and aye on the Hollis amndment increasing the income tax. The American Labor Alliance at its recent convention declared for "the conscription of wealth as well as men." Nothing else will satisfy the majority of the American people. And if the war goes on long the senators and congressmen who are standing against it will have to get in line. The time has come for the United States to move rapidly on to a real democracy. There is a call for all our representatives to get a vision of what ought to be and what must some time be, and then to "get a move on themselves" lest the wheels of the car of progress run over them and crush them.

John D. Barry, of the San Francisco Bulletin, met William Jennings Bryan recently in Chicago, and writes concerning him: "It is impossible to be in the presence of Mr. Bryan for five minutes without realizing him as an uncommonly fine human being. He is kindly and affable and mellow. He has none of the noble graciousness that so often is admired and foolishly admired in the great ones of the earth. He never condescends. He meets his fellow-beings on terms of equality. If he is not richly versed in modern literature he knows the Bible intimately and he loves it, and he quotes from it as the source of the living truth. Intensely modern as he is, alive to his finger tips, keen to understand the men of this hour, he is in some ways curiously like a figure out of an earlier period. He talks about religion with the frankness of one who has his life centered in religious thought and feeling. To him God is a glorious presence, a source of continuous inspiration. It may be his faith that gives him, what the religious people so often have, one of the greatest among their possessions, a calmness of demeanor, a poise, that suggests quiet confidence and abundance of time. One can understand why, among his fellow-members of the Cabinet, he was a favorite for his personal qualities, in spite of what some of them must have regarded as eccentricities of opinion."

West Texas has been having the worst drought that it has had since the agricultural development of that region began more than twenty years ago. An Austin news item the first week in September stated: "It has brought disaster and ruin to thousands of farmers. In order to meet the immediate needs of these sufferers there is pending in the Legislature a bill providing for the appropriation of $500,000 with which to purchase feedstuffs for their live stock and seed for their next year's planting. Some idea of the seriousness of the crop failure in the part of West Texas embracing more than fifty counties may be had when it is stated that in normal seasons that affected territory produces about 35,000,000 bushels of kaffir corn and maize, about 200,000 bales of cotton, and enormous quantities of other valuable products, including feedstuffs. The region is one of the principal hog producing parts of the State. It is also noted for its extensive cattle interests. The drought has been so severe that upon many of the farms absolutely nothing is being grown. Apple and other orchard trees are dying by the thousands. Many of the ranchmen have moved their cattle to other districts on account of the lack of grass. Normally that part of the State receives an average of about 26 inches of rainfall annually. During the past twelve months, however, the precipitation has amounted to less than six inches in many of the localities."

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## A TIMELY PRAYER.

**Suggested by the Conference for Continuous Mediation.**

O God and Father of all the nations of men, who hast set us in tribes and families upon the earth and through the love of parents and children, of sisters and brothers, hast created in our hearts the love of our neighbor, give us we beseech Thee that peace which the world cannot give. By our love for our own land, O Lord, for our own kin, for our own laws, for our own faith, for our rulers and leaders, for the hearths and shrines, for the hills and streams of our country, let us know and understand the love of the stranger for the land of his fathers; let us honor and revere that love as we would have him honor ours.

By Thy mighty love, O Father, blot out all hatred from our hearts, all insincerity and self-seeking, all pride and vainglory, all desire for aught save the welfare of the human family. Give to us the utter humility of spirit which alone can discern how best to seek that universal welfare. None of us has clean hands, O God. We have all sinned before Thee in times and ways without number. We have sought our own, we have oppressed the helpless. In bitter penitence we confess our sins; we beseech Thee to remove our transgression from us. Let them no longer come between us and the knowledge of Thy most holy will.

Though sorrow and suffering are come upon us, grant, O God, grant, we beseech Thee, that Thy truth be not darkened on the earth. By our stained fields and ruined cities, by the terrors of death, by the agony of the wounded, by the tears of the widows, by the bowed heads of the aged and the desolation of little children, may the eyes of our understanding be opened and Thy spirit enter into our hearts. Out of our anguish bring peace. . . . . Let a new love be born, a love never yet known on earth, the love of a people for a people, of nation for nation, binding together the entire family of nations in universal brotherhood. Give peace in our time, O Lord. O Father of Mankind, have mercy upon us for Thy mercy's sake. Amen.

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## CHIEF POINTS OF WEAKNESS IN OUR CONTEMPORARY AMERICAN LIFE.

Not long ago a book was published in this country having the title "American Ideals."

Two questions were sent out to one hundred men and women of prominence. The questions were: (1) What in your opinion are the leading ideals of the men with whom you most frequently associate? (2) What do you consider to be the chief points of weakness in our contemporary American life?

It is well to know what our defects are, so that we may

proceed to remedy them. We, accordingly give a few of the answers to the second question.

The president of a large college for girls wrote this significant paragraph: "Laxness in honor; slackness of moral fibre when not on parade; willingness to shirk the labor of honest detail; in a word, a willingness to dodge obligation. Out of this comes our attitude toward law, which is no further advanced than a schoolboy's, who plays hookey if he can."

A Congressman had this to say: "Extravagance in living. Most Americans prefer to spend money rather than not to spend it, and therefore very many spend money foolishly and upon things which were better not purchased. The feeling that what we do ought to meet the approval of other nations, for example, rather than our own approval. This is because as a nation and as individuals we are still rather more vain than proud."

A well-known official of a city in New Jersey replied: "Selfishness—insincerity—jealousy. Tendency to destroy rather than to construct. Too little attention given individually to the serious side of life. Ignorance concerning our public life and officials outside of knowledge gathered from the newspapers. Too busy to live up to what we know is right. Entertainment receives more consideration than education."

A widely known author listed these three weaknesses: "Excessive popular influence in politics. Lack of information about European affairs. Too much self-confidence and complaisance."

A religious director of 6,000 university students answered: "One weakness is that of indulgence. Our life is crammed these days with opportunity for relaxing; the picture show, the ball game, the theatre, the novel, and the canoe grip the lives of a great many and absorb their best energies."

A Boston banker wrote: "The passion for 'getting on,' with accompanying failure to see what one is getting on toward. Pride in power and in the ownership of things. Too great reliance on the finality of material. The lust for spending and having others know that one spends."

A poet enumerated American weaknesses thus: "Lack of responsibility in public affairs. Toleration of dishonesty. Want of thoroughness and discipline. Complacency with cheap ideals of comfort, luxury, and fashion. Failure to understand the functions of intellectual influences. Need of constructive imagination."

A bank examiner gave this list: "Materialistic tendencies. Striving for effect at the expense of any or all ideals. Lack of simplicity. Lack of serious application to present or future problems. Loss of early ideals through the breaking up of what formerly constituted 'home life.' Lack of interest in religious thought."

The secretary of a large foundation fund answered: "Personal preferment and pleasure at any cost. The refusal of so many to think, to face the facts, and to come to a wise attitude toward life and to a determination of well-thought-out ideals."

A university president in California said: "Our chief national failing is made up of a union of fussiness, nervousness, hurry; 'keeping up with the times'; reading the latest novel; seeing a little of everything, just enough to talk about it; general thinness due to admiration of versatility; 'government' by bluff, a natural result of shallow equipment."

A public official in Cleveland wrote: "A belief in our national good luck, which makes us assume rather lightheartedly that America cannot help turning out well, and, therefore, indisposes us to the labor of making it turn out well. Our tolerance of such evils as sensational newspapers, debasing dramatic exhibitions, and overemotional motion-picture shows. These are probably due to our not having yet solved the problem of leisure.

Twenty-seven persons mentioned as weaknesses: Materialism, dominance of money, worship of bigness, deference to material success."

Twenty persons mentioned "want of thoroughness and superficiality." Sixteen named extravagance and wastefulness; fifteen, self-indulgence and complacency. Eight wrote of evasion of law when possible without being caught. Fourteen mentioned "lack of perspective and ignorance of foreign nations; eight, shallowness in religion; five, "class legislation and class solidarity"; three, intemperance; and three, love of display.

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## BURDEN BEARERS.

**W. C. Allen.**

We are in some way or other bearers of burdens that at times seem to heavy to be borne. Some of us are weighed down with poverty, others with riches, some have the daily nagging duties that distress them, some endure ill-health, many suffer from temptations or loneliness. Burden bearing is the common lot. The more conspicuous the position the heavier are the burdens often imposed upon men.

Even that marvelous and courageous leader, Moses, in a time of despair, desired that God would take him out of life because of the burdens he had to carry. Listen to his prayer: "Wherefore have I not found favor in Thy sight that Thou layest the burden upon me?" * * * "If Thou deal thus with me, kill me, I pray Thee out of hand, * * * and let me not see my wretchedness." If Moses who conversed with God thus suffered we must expect that others will have many similar hard experiences.

Materially favored Americans little understand how men and women of other lands carry huge weights on their backs whilst engaged in daily toil. These great loads are sustained for the most part uncomplainingly. The workers bear them alone but sometimes divide with one another their crushing burdens. In non-Christian lands such pathetic sights are very common. There are, however, for most of us spiritual embarrassments as well as physical burdens to be endured.

Those who love Christ, the Savior, and God, the pitying Father of all, frequently bear spiritual or material burdens to the very limit of human endurance. If we play the man's or woman's part we cannot escape them. But why should we desire to too easily cast them aside? Did not our Lord bear the heavy cross of wood to Calvary and almost sink beneath it? Did not this spiritual agony prove the most terrible of all? He cried, "My God, why hast Thou forsaken me?" He participated in the toil of the workingmen and the sorrows of the rich. He invited all to come to Himself as the one source of strength and rest to all who labor or are heavy-laden. "Come unto me," he cried, "and I will give you rest." Do we thus go to Him?

Let us take Him at His word. Let us for a few minutes every day take our Bibles and commune with God and in prayer lay our burdens at His feet. This is one practical way of casting them upon Him. John Oxenham has beautifully written:

Burden-bearers are we all,
Great and small.
Burden-sharers be ye all,

Great and small!
Where another shares the load,
Two draw nearer God.
Yet there are burdens we can share with none
Save God;
And paths remote where we must walk alone,
With God;
For lonely burdens and for path apart—
Thank God!
If these but serve to bring the burdened heart
To God!

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## WOMAN'S RELATION TO SOCIAL HYGIENE.

### An Address by Mrs. Wood-Allen Chapman, Field Secretary, New York Social Hygiene Society.

Woman's relation to social hygiene problems is fundamentally the same as her relations to all problems of life. Woman is privileged to deal with humanity in the making. During the most formative periods of life, it is the woman's touch which is producing the most potent results, and the foundation of the superstructure which is to arise in later life is laid by woman in the period of infancy and childhood. Upon her work then, depends to a very large degree the perfection of the later building. I feel that that is one reason why it has been so disastrous that we should for so many generations have followed a policy which has kept woman, to a very large degree, ignorant of facts of life with which man, even without the medical education, was more or less familiar.

Without any doubt, that ignorance on the part of mothers has had much to do with some of the moral disasters that have come upon us in the years that have gone by; and until woman is ready and equipped to take up her share in the great work of the prevention of social hygiene problems, they will not be solved.

A few weeks ago I had the privilege of an interview with Surgeon-General Owens, of the Naval Reserve Training Station at Newport, and was much impressed at one of the statements which he made to me. Dr. Owens has been carrying on a remarkable venereal-prophylactic educational campaign with the young men in his care, with such noticeable results as to have called forth comment from many of his colleagues, who are amazed at the statistics which he is able to send out in his reports.

Without any medical prophylaxis whatsoever, he tells us that in the 735 individuals examined by him with the most severe tests since the first of June, he found not one case of concealed syphilis, and he attributes the result almost entirely to this educational campaign which is making his young men know the results of their own actions. And yet, in spite of the fact that his work has been so wonderfully successful, he said to me, "The problem of venereal disease will never be solved until the women have taken hold of it. I believe it rests in the hands of the women."

### Start With Boys of Sixteen.

I am very sure the he did not mean by that statement that the work being done by men today in dealing with venereal disease was not efficent or that women could do it more successfully. What he did mean was that we must get back of the very foundations of life and have those laid firmly and deeply and right, and then later disasters would not occur. As he also said, if we could get the boy before he was sixteen and not only instruct him, but train him, instil in him the right ideals, we would in all probability, in the majority of instances at least, safeguard him against the temptations which are to come later on.

And here we come at once in touch with woman's work in this field, whether in wartime or in any other time; but in order that all the women of our land may be aroused to undertake this task, it is necessary that we should throw aside some of the restraints which have lain upon the discussion of this subject. It is only within very recent years that we have dared to speak of venereal disease, and probably the majority of women even at the present time dislike very much to mention those diseases, either in a general way or by their specific names. Probably one of the results of war conditions is to be a greater willingness upon the part of all members of our national life to discuss this great problem frankly and freely.

I have an idea that we need possibly to appeal to the housecleaning instinct of the woman, to make her feel that she needs to bring that particular quality of hers to this work so that she will not hesitate to poke into the darkest corners and drag out into the light of day the most unpleasant debris which may have collected there, in order that all such germ-disease spots may be cleansed and purified, and that she may then go on about her work knowing that there is nothing lurking in out-of-the-way places which may threaten the welfare, either moral or physical, of those who belong to her. In other words, we must encourage the discussion of these subjects in ways which shall bring about greater sanitation for our national life.

### Striking at the Cause.

In connection directly with this subject of venereal disease, there is a special work for women to do which once more is in the constructive realm, for, after all, that is woman's particular field. We are told that the cause of venereal disease is found in vice. Whatever, therefore, lessens the incitement to vice is a direct attack upon the cause of these diseases. We have been told that it is the social instinct which urges these boys, taken away from the environment of home, from the associations that they are accustomed to, which leads them to enter into realms that under other circumstances they might not venture into at all.

We must realize that there is not alone a great purpose in the division of the human race into two halves, but that that division causes a constant urging for the two to come together, that each may impart to the other that special help and inspiration which each can give to the other and wich can be found nowhere else. So these boys, taken away from association with their mothers, their sisters, their friends, and comrades, find themselves driven by this inward urging to seek somewhere feminine companionship, and if no way is provided for them to secure association with the right kind of womenfolk, they will of necessity turn to those of another kind.

Here is a great work for the women in this land to take up, that of providing opportunities for the boys in the camps to have associations with women of the right kind of life, women who will be to them an inspiration for higher living, rather than a temptation to a downward career.

This work is already being recognized by women, and has been instituted in certain parts of our country. For instance, the Young Women's Christian Association has done a great work at Plattsburgh,, and I believe at other encampments. At Plattsburgh, for instance, they secured a large house, and made it a social centre, where the boys could come and find there the right kind of associations, and the work must of necessity be enlarged and carried on under the wise supervision of the older women wherever these encampments are placed.

But once more we are brought face to face with a very vital question in this matter of social life. Are we going to put our girls to work furnishing social enjoyment for these young men in the armies, utterly ignorant of the dangers which they are running through these associations? Not that they are in so very much greater danger than they are ordinarily, except as number increase the amount of temptation as one might term it.

**Instruction for Girls.**

In the past we have endeavored to keep our girls in utter ignorance of dangers and temptations, thinking that by so doing we are keeping them in the sweeter, purer atmosphere which would enable them to develop into a more ideal womanhood. If we have not been able to appreciate the dangerous position in which they were standing in the past, it seems to me that in our present condition, with the increase of all such matters through the war encampments, our older women must come at last to realize that ignorance does not form a safeguard, but is rather in itself a source of danger and weakness. We need to instruct our girls not only for their own sakes, but for the sake of the boys with whom they come in contact.

A tremendous power rests in the hands of these young women. They come into the lives of the men of their own generation more closely than we older women can do. We mothers labor through the early years of our son's lives endeavoring to build up a character which will enable them to withstand temptation, and then when they reach the most difficult and dangerous period of adolescence, we are forced to stand aside while some younger woman, either brings our work to a lasting completion, or, it may be, shatters it through her foolishness and her lack of understanding of the power that is in her hands.

For the sake of the boys in the army, we must enlighten our girls, that they may use purposefully the power that is theirs. Many a girl makes of herself a source of temptation to the young men with whom she associates, utterly ignorant of that fact, not aware that she is turning her natural instinct of coquetry into something much more serious, becoming what we might call a habitual flirt, using her powers of fascination and charm simply to gratify her own vanity and having no thought whatever of the effect that she may be having upon the young men who come under her influence.

**Camp Policewomen Needed.**

Woman's work keeps rather closely to the educational field, and yet, in connection with the camps, there is a certain work not wholly educational which the women must also take up, and that is the work of the policewoman. Already some of our States are recognizing that fact and are appointing women, giving them due authority, for conditions are not such that women who desire to help and who appoint themselves to committees for patrolling encampments con do very effective work. They must have the power which comes with authority. And only women can do this work, because it requires the especial kind of perspicacity which belongs to the feminine sex to perceive what is going on around about them and to know the way in which to approach the younger women in order to safeguard them, to protect them, and to, it may be, lead them into a different sort of life.

It has been the work of man to delve into the scientific study of these subjects to bring forth the facts which are essential to the prosecution of the various phases of his work, and they have thoroughly and logically and consistently drawn up programmes of effort. They see what needs to be done, that our young men not only need to be given instruction, but also inspiration. Scientific facts are of value, but unless they are quickened into life, touched by the feelings, stirred by the emotions, they produce very lieele effect and I believe that is a distinctive part of woman's work, to bring to the social-hygiene programme that emotional power which shall quicken the ideals and enable us to touch the hearts and stir the feelings and bring into activity the impulses and the desires which shall lead individuals to those acts which shall bring them into a higher and higher expression of all that is best within them.

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**THE STATUS OF WHISKY.**

Government officials believe that the stopping of the manufacture of whisky will increase the revenues for the next two years. The Springfield Republican says:

Of the 100,000,000 bushels of grain, or thereabouts, which goes into the distilleries each year, about 40 per cent, experts estimate, comes out in the form of whisky and other distilled beverage drinks. The remainder, made into alcohol of exactly the same characteristics as that used for whisky, eventually finds its way into perfumes, toilet waters, bay rum, medicines and to industries where denatured alcohol is used in ever-increasing quantities.

Approximately 116,000.000 gallons of whisky is produced each year by American distilleries. Production of alcohol by the same distilleries for commercial and medicinal uses other than beverages approximates 146,000,000 gallons. The manufacture of alcohol for the latter purposes will continue as usual, probably in greater volume, and few, if any, of the larger distilleries will have to shut down.

The class of distilleries which will be put out of business is composed almost wholly of small plants operated by from one man to half a dozen men, located in California, Ohio and New Jersey and producing brandy from grapes, apples and peaches. These produce approximately 2,000,000 gallons a year. Those in New Jersey and Ohio, officials believe, wil suspend operations entirely. The California plants, it is thought, will continue to operate, in part, for the manufacture of spirits for fortifying sweet wine.

So far as officials at Washington can learn, there are few distilleries in the United States, with the exception of the fruit brandy plants, producing whisky at the present time. Summer is the off season for whisky production, which is confined almost wholly to the winter months, the early spring and the late fall. The cessation of active whisky production, therefore, at this season of the year, is largely theoretical, but the operation of the law will prevent the manufacture of whisky at the time it usually starts on a larger scale, the latter part of September.

Coupled with the operation of the pending revenue bill, the withdrawal of whisky from the stock already accumulated will probably treble the revenues within the next twelve months, as the present law imposes a tax of $1.10 and the revenue bill contemplates a tax of $3.20 a gallon. A stock of approximately 230,000,000 gallons has accumulated in the bonded warehouses and on the shelves of wholesale and retail liquor dealers. Approximately 190.-000,000 gallons are in warehouses and upon that quantity the government will collect taxes as it is withdrawn.

Few men will be thrown out of work by the operation of the law. Distilleries now running will continue to produce alcohol for commercial purposes with little change in their forces. Upon this class of alcohol with the exep-

tion of alcohol for denaturization, the revenue bill would impose a tax of $2.20, doubling the present income from this source.

There are approximately 700 distilleries in the country, of which more than half are small fruit brandy plants. The amount of capital invested in the latter class is not great in the aggregate. The capital invested in the big producing plants mounts high into the millions. Officials here believe that losses will be more than wiped out by the greatly higher prices distillers will obtain for their product already manufactured. In the opinion of some officials whisky will be selling at $15 a gallon within 12 months, affording distillers enormous profits which will more than compensate for the los of capital invested in plants.

At the same time the plants will continue to operate on an approximately 60 per cent production basis, making commercial alcohol. A tremendous growth in the use of commercial alcohol is anticipated which in time may result in the demand for a quantity of alohol at least as large as the present output for all purposes.

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## ARMY CHAPLAINS.

### The Characteristics for Successful Work.

In a short time about three hundred chaplains will be added to the sixty-six for some time in commission. The scheme of the general staff of the new army provides for a chaplain for every new regiment organized. Chaplains are appointed by the President, but there must be confirmation by the Senate.

The number of chaplains of each denomination is apportioned according to the figures of the official religious census of the United States.

Each candidate for the position must undergo a physicial examination similar to that taken by other army officers, and must pass a mental test such as shall be prescribed by the President. The chaplain enters the service as a First Lieutenant, becoming a captain after seven years. He becomes a major ten years later, if there is a vacancy in that rank. There are no chaplains in the army with a higher rank than major. A scheme to provide for the presence of a chaplain on the general staff and the creation of the rank of Chaplain General met with such opposition inside the corps itself that it was abandoned.

The uniform of a chaplain is similar to that worn by other officers. The insignia differs in that a cross is worn on the collar. A chaplain wears no side arms, and his person, like that of a doctor, has been declared inviolable by civilized nations. It might be mentioned that during the present war the duties of the chaplains with some of the regiments engaged have led them into situations where their office could not be distinguished, and hundreds have fallen on the field of battle in Europe in the midst of the men they were encouraging to meet death fearlessly.

Chaplain Waring of the Eleventh United States Cavalry, author of a book on "An Army Chaplain's Duties," published by the War Department, says "A chaplain has to be, like St. Paul, all things to all men. A successful chaplain is necessarily an adaptable man. He is ready at all times to fit himself with the least possible disturbance to military exigencies."

Chaplain Waring has been in service thirteen years. In a recent interview by a New York Times representative, he said in reply to a question as to what were the characteristics of an army chaplain:

"That is not so very easy, but, if you want a short list, I should say: Adaptability, tact, common sense, broadmindedness, cherfulness, and practical sympathy, and he must have a good physique.

"Thousands of good clergymen might be failures in the army. But the army is no place for a man who has not been successful in parish work. The very reasons that make him a failure in the parish make him a disaster in the army. In short, I would say this: No chaplain who confines himself in the limitations of army regulations concerning his duties can hope to be a success. For, while army regulations provide for certain fixed duties, they intentionally leave much to his common sense and good judgment. Hence, the first important duty of a chaplain is to study each man individually. He should know every man of his regiment personally and endeavor to win his esteem and confidence. It is a good plan to try to learn something about each man's past life, about his home, his people, his former associations, his previous employment, and anything else that will help to form a correct opinion of his character.

"A man is ten times easier to handle when he feels he is talking to some one who knows him well and who is, sympathetically, a friend. Therefore, a chaplain, to be successful, must have a cheerful disposition; he should be charitable, sympathetic, kindly disposed, friendly, lenient but firm, courageous, unselfish, and essentially a man of God. He should be first, last, and all the time what he professes to be, a clergyman, and should leave the military end to those who have adopted that as their profession and life work.

"When the Government requests some church to send one or more of its ministers to the army, it does not want these clergymen to take or fill the places of its officers. If regular officers were needed they would be taken from the Government's own excellent training college, West Point, or from a military college, from the organized militia, from a training camp, or from the regularly enlisted soldiers. Under no circumstances would the Government go to a theological seminary for them. The United States wants clergymen, and only those of the best type, to become its chaplains in the different regiments and to do those things and only those things which its regularly commissioned officers are neither trained nor supposed to do.

"The chaplain's foremost occupation ought to be to instill religion into every one with whom he comes in contact. He ought not alone to teach religion; he ought so to live that every move he makes will tend to diffuse it among his men. He should preach short but practical sermons and should illustrate them in a way that will forcibly appeal to his audience. He should not make either himself or his religion a bore, but by a natural and pleasant manner make himself and his presence something to be desired. It is an excellent thing for a chaplain to take a leading part in promoting the enjoyment and the entertainment of the soldiers. By so doing he can become better acquainted with them and can intrench himself more securely into their confidence. But a chaplain should always remember that these are only means to an end, and not an end in themselves."

Chaplain Waring stated that while a chaplain could not be expected to hold services successfully for denominations other than his own, he could always hold a general service at which all the members of the regiment might

be present, and where he should preach such sermons as would be spiritually helpful to every one, without discussing dogmatic or controversial doctrines.

"But I have always found it more satisfactory to invite ministers of the different churches from towns nearest the post," he continued. "They are willing to come, and the men are helped and encouraged by meeting and talking to a minister belonging to the church at which they received their early training. This makes them realize that they haven't got away entirely from old religious influences, and it makes the ministers in nearby towns feel more kindly toward the soldiers and their weaknesses, for they realize that many of the men are members, or at least sons of members, of their churches.

"A chaplain must neither be a narrow-minded man nor a bigot, if he hopes for success. He must avoid mixing up with the religious persuasions of his men. It is not his place to start or encourage arguments or discussions on religion, and least of all ought he try to disturb their religious convictions. My experience has been that I always have more backsliders from my own church than I can pull and keep in line; hence I never have had the time, even if teh desire, to make converts from other religions."

Chaplain Waring is convinced that the soldiers' entertainments should be considered in the chaplain's line of duty. For if there is not some attraction for the men at the post, they will naturally drift to the nearby town where there is usually everything which tends to degrade them. He is an enthusiast over athletics in general, and especially the manly games that muscle-hardened soldiers would prefer.

"The chaplain ought to be the moving spirit in encouraging football and baseball," he said, "for these sports encourage emulation among the men and afford them excellent diversions from the regular military duties. In fact, nothing but foolish fastidiousness would prevent a chaplain from giving hearty and practical encouragement to the manly art of boxing and wrestling. These sciences are so conformable to the makeup of the real soldier that they ought to be fostered throughout the regiment."

A most important duty of every chaplain, according to Waring, is the visitation of soldiers who are in affliction, those who are sick, or those whose misdeeds have caused them to be confined in the guardhouse.

"The army chaplain," said he, "ought to make a practice of visiting the men in their regiments when the latter are off duty. For when the men have confidence in their chaplains they will not hesitate to ventilate their real or imaginary troubles before him. It is a good thing that some one should know what is disturbing their minds; otherwise the troubles cannot be remedied, and things will go from bad to worse. How often a whole troop has been dissatisfied because the men are laboring under some delusion which a prudent chaplain could rectify in a few moments by a tactful explanation? The hospital is a splendid place for the chaplain to become well acquainted with the men, for, while convalescing there, the soldiers usually have much time which hangs heavily on their hands, and they are delighted at any opportunity to vary the monotony. Of all the sacred duties a chaplain must perform, none is more important than the receiving and transmitting of trinkets and keepsakes to the persons designated by the dying man, with the accompanying messages."

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The doctrine of love, purity, and right living has, step by step, won its way into the hearts of mankind, and has filled the future with hope and promise.—William McKinley.

## WIVES OF UNITED STATES ARMY OFFICERS NOT WANTED IN FRANCE.

There are not a few wives who believe that in some manner it will be possible for them to follow their husbands to France. A recent letter from London to the New York Sun, indicates the practical impossibility, if the French authorities have their way about it. The wives are not wanted there. The letter was in part:

"Right now is a good time for Americans to get firmly fixed in their minds the notion that going to France to make war is not going to be a summer holiday. Going to France as an army officer or a millionaire private is not going to present any pleasant opportunity for a sojourn in the Riviera. The enthusiastic young man who lays devious plans to take his wife with him to France and establish a chateau a few miles back of the fighting line is not going to serve his country or France or his wife at all well.

"These observances are apropos of more cases than perhaps the authorities in the United States quite realize as yet. There recently was brought to my attention the instance of an officer of the American army, who, being among the first ordered to France, was approached by another officer who knew that he would be sent to France with a later contingent. A conversation something like this ensued:

"You are going to France in a few days, I understand?"

"We are under orders and expect to sail very shortly."

"Well, your position is such that if you want to do it you can get authority to take a secretary. When I go a few weeks later I would have no excuse for taking a secretary. So I want to know if you will employ my wife as your secretary? Let her go over on the boat with you and then leave her in Paris until I come over to join her."

The two men were old friends; the arrangement seemed a perfectly feasible one for providing an excuse to get the woman into France, and the arrangement was made. The woman got her passports and is now in France. If her husband is not yet there he will be shortly. If the case were an isolated one it might not justify any particular comment. Six months from now this sort of thing will be unlikely to happen because officers who in the enthusiasm of these earliest weeks are planning to take their wives to war with them will learn a lot of things. The authorities in France and in Great Britain also will learn. It will be impossible to organize such pleasant little arrangements after Americans come to realize the conditions with which they are dealing.

Meantime, however, there is real danger that a certain levity which exists in the minds of too many Americans with regard to the thing that is going on in France may lead altogether too many persons into making serious blunders.

I have heard of various cases in which the wives of American officers have brought most remarkable influences to bear to get permission to go to France in connection with Red Cross or other philanthropic work, their real reason being that they merely wanted to get admission to France because their husbands are going to be there. It would be foolish to attempt to estimate the number of cases of this sort that probably are pending now before the passport authorities at Washington, but the amount of organized pull and social and political intrigue that is going on and that comes to the surface here in London from time to time quite warrants the belief that a good many instances of this kind could be uncovered if careful examination were made of all the facts behind applications for the privilege of entering France.

In some cases, I understand, persons who are expecting to be attached to the military forces are quite satisfied to have their wives stay in England, anticipating that occasional leaves of absense will be granted during which it will be possible for the soldier to get to London.

It cannot be too earnestly insisted that this sort of thing, just to the extent to which it is attemped, is going to bring the American military participation into embarrassment. Britain has learned long ago that it simply will not do to permit women to go into the other warring countries. Even for the privilege of crossing the North Sea to Holland a permit is practically not to be had for a woman on any terms. Cases have arisen in which men of large business affairs going to Russia or Scandinavia desiring to be accompanied by wives or secretaries were forbidden absolutely the privilege of taking any women whatever in their party. The Governments of all the warring countries and indeed of the neutrals as well on this side are agreed that women are better off at home unless they have specific and serious business directly concerned with the Red Cross.

The countries which have had some real experience with the serious business of war know just what they are dealing with and are quite without compunction in dealing with these cases. Political pull is utterly useless at this end. The authorities, no matter how insistent may be the plea in a particular case, know from altogether too much experience that the woman who is given the privilege of going to France will regret it later on more than anybody else will.

The fact is that France is no place for a woman to be going now unless she has business there, knows exactly what that business is, knows it is going to be business by reason of which she can make a positive and useful contribution to the work that the armies have in hand. The woman who has been chairman of the local Federation of Women's Clubs in her town and has been assured that she is the possessor of distinguished executive ability that will make her valuable in the supervising work of hospitals and Red Cross operations needs to be told definitely that she literally will not be worth her salt in France unless she is a trained nurse, prepared to live as a trained nurse and to do the hard work of a trained nurse, day after day, week after week and month after month.

The sort of campaigning that took place on the Rio Grande during the Villa hunt doubtless was very good preparation for the thing that is going to happen in France, but all the same it was very different. The enterprising young officer with more money than military experience, who took a butler and a battery of housemaids, a valet and his wife and rented a house in some comfortable town adjacent to the border is going to make a tragic mistake if he imagines the same thing can be done in France.

Now is the time for the authorities at Washington to put their foot down, and to put it down hard, in opposition to every suggestion of this kind. France does not want to be burdened with people who will have to be fed. It is not a question of how much money the visitor can pay for what he or she gets. Anybody who has been in France within the last year knows that for certain purposes money is almost without significance there. It is a question of making the food supply go round, and back of the food question is the question of shipping capacity to carry it. If Americans do not want to make themselves more or less ridiculous, if they want to give full measure of unselfish and useful service, they will realize without any delay that the only thing which is happening in France now is war—the tremendous effort to fight off the enemy with one arm and to fight off starvation with the other.

The woman who has an idea that she would look nice in a Red Cross uniform, that it would provide her a perfectly satisfactory credential for getting into France, and that thereafter she could have a right good time and be near her husband, needs to be helped to a more accurate apprehension of what her real duty in this war is. The Federation of Women's Clubs needs its chairman much more than France needs her services.

The woman will be able, if she has real desire to make herself useful, to do a great deal more by staying at home and attending to her duties there than she can hope to do in France.

The point about this sort of thing is that the French authorities ought not to be put in the difficult position that they will have to face if the American authorities yield to importunities in such cases. If the State Department, the War Department and the Navy Department will consult their representatives on this side they will have no difficulty whatever in learning how they can handle the problem most satisfactorily. They will get re-enforcement of this view if they will ascertain the experience particularly of the British Government.

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## CONSERVATIONISM.

One ounce of sugar less than usual a day would not be much of a sacrifice, but it would mean much of a saving. One ounce less a day would save 1,185,000 tons a year, and that would keep sugar plentiful and cheap for us and our Allies. Remember, and save your ounce.

This is a short year for wheat and a good one for potatoes. A baked potato equals a slice of wheat bread as food, therefore, eat the baked potato and save the slice of bread.

America and her Allies must not run out of wheat, meat, or fats. If they do the war is lost. Conservation in America will save starvation in Europe.

Not diminution but substitution—that is all food conservation asks. Bran meal muffins for breakfast and corn meal bread or johnny-cake for lunch will send wheat to the men in the trenches.

Two meatless meals each day would be a good thing for many and no injury to any.

Foodless and less food are two very different things. Some of us can afford to eat less food in order that none may be foodless.

"A War Food Message for the American Home"—a pocket booklet that you ought to carry read, mark and inwardly digest, says: "Your Government does not want you to give up three square meals a day—or even one. All it asks is that you eat less of the foods that are so greatly needed by our armies, our Allies' armies and the people behind them, and more of the foods that are plentiful." Anyone who grumbles at that doesn't deserve one square meal a day.

Four things we must save—sugar, meat, milk, and wheat. Men cannot fight unless they are fed. Every meatless, wheatless, sugarless meal helps to win the war and save our liberties and homes.

There are two great classes of foods: 1. Those that supply fuel or energy; and 2. Those that are necessary for bodily growth and repair. If the Food Conservation propaganda can lodge this idea in people's minds and along with it the knowledge of a well-balanced diet, it will have conferred a lasting benefit upon the American digestion.

Eat less cake and pie, not only to save wheat and

sugar for the world's needs, but to save your own health.

Growing children need whole milk, but grown people can drink skim milk which is as rich in protein and mineral matter as whole milk.

Realize that there is a shortage in the milk supply owing to shortage and high prices of feed, leading to the killing of thousands of milk cows for meat. For the sake of the babies and children we must not waste a drop of milk.

A quart of milk gives as much energy as eleven ounces of sirloin steak or eight and a half eggs.

Drink skim milk, if an adult, and use it in cooking. Make cottage cheese of the sour milk. Cottage cheese is one of the best of foods.

One pound less of wheat flour a week per person in the United States would save 133,000,000 bushels of wheat for our armies and our Allies. That would go far toward filling the gap between the need and the supply.

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## WHAT THE CONGREGATIONAL CHURCHES OF TACOMA ARE PLANNING TO DO AT CAMP LEWIS.

The War Department has established, at Tacoma, Camp Lewis as one of the Training Camps for the New Army, and within twenty days 46,000 soldiers will be with us from the six Western States and Alaska.

The Congregational churches of Tacoma are anxious to do their share in caring for these men socially, morally, and spiritually. Through me the churches desire to invite the pastors and members of our churches throughout the country from whose parishes men have come to Camp Lewis to write us of their coming that we may be of all possible service to them individually.

In this Camp there are likely to be at least 1000 officers and enlisted men from Congregational homes. A fine group of these officers have already been in attendance at First Church. The men of the ranks are only just arriving, so we have not yet received them.

The trustees of the Washington State Conference have joined First Church in asking the National Home Missionary Society to send a man here as Army Secretary to help our churches do their full share of looking after the welfare of our own Congregational men as well as of soldiers generally. First Church has offered to pay one-half of the salary and expense of such a man. We are now awaiting word from Dr. Charles E. Burton. Whether this request is granted or not we shall do everything in our power to meet the situation. I feel it to be one of the opportunities of a life time to be here at this point of contact with the New Army.

In addition to my service with our National Brotherhood I have had a rather close relation to men of the Army and Navy. I have six brothers in the British service, four in the Navy and two in the Army. All of whom to date have escaped wounds and death. One, however, lost his ship in the Jutland battle.

I spent part of my brotherhood in the garrison town of Plymouth, England, and after my Brotherhood work spent six months at the Army Post city of San Antonio. This gives me a reasonable degree of intimacy with the situation.

Tacoma is happy in the fact that Rev. R. F. Carter, recently pastor of our church in Hollywood, Los Angeles, is the executive representative of the Fosdick Commission in caring for the leisure time and recreational life of the soldier in the community.

Prof. Norman Coleman, of Reed College, Portland, is to be the Director of the religious work of the Y. M. C. A. at Camp Lewis.

I regret that the pressure of service here will prevent my going to the National Council meeting, but I hope that the Council will take strong measures to co-operate with the Congregational Churches which have in their vicinage great army camps.

May I take this opportunity to say "Hello," and "God bless you" to the thousands of laymen whom I came to know in the days of my Brotherhood service?

FRANK DYER,
First Church, Tacoma.

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## NOTES AND PERSONALS.

The Editor of The Pacific is planning to go East this week, so as to have a few days with relatives in Indiana and Ohio before going to the National Council at Columbus.

At the meeting of the ministers in San Francisco next Monday the Rev. E. C. Oakley will read an original story. Mr. Oakley is no tyro at story writing. A few years ago he wrote an interesting one which made a book of about three hundred pages.

The Rev. Albert W. Palmer's resignation as pastor of Plymouth Church, Oakland, will be considered by the Church this week. Inasmuch as it is well known that Mr. Palmer desires to go to Central Union Church, Honolulu, we presume Plymouth Church will see nothing other for it to do than to accept the resignation. We understand that Central Union Church will allow Mr. Palmer to fill out his six months' engagement for army Y. M. C. A. work, though this time may be shortened inasmuch as the original plan for him at Camp Fremont had to be changed. Mr. Palmer will remain at the officer's training camp at the Presidio two months more, and then will go either to Camp Fremont or to the pastorate in Honolulu. The indications now are that he will not go to Honolulu before March of next year. He will be greatly missed in Oakland and all about the bay; all over California in fact. But there is a fine opportunity opening up before him in Honolulu, and we feel like congratulating him and Central Union Church in advance of his acceptance of the call.

The Canadian Congregationalist says concerning the pastor-elect of the First Congregational Church of San Francisco: "Canada is to lose Mr. Stauffer and she is sorry. or she will be the poorer for his leaving. He leaves behind him a good record of faithful services rendered the cause of truth. His ministry in Bond Street Church for ten years has been one of growing and far-reaching influence in and out of the city. The church has made solid progress surely and steadily in all departments of its work. The congregations have been large and the interest well sustained all the year round. Contributions to all denominational institutions have taken first rank among our churches—in some instances heading the list. The down town church problem has been pretty well solved by Mr. Stauffer, and his activities show what can be done to make a church similarly situated, a power for good in the community. Mr. Stauffer's ministry may well be called a popular one in the best sense of that word. In these troublous times it has been helpful in fostering a spirit of loyalty and patriotism to the great principles for which the Empire is contending, and no one rejoiced more than did he when the United

States became comrades in arms with the allied forces in this great titanic struggle. Toronto owes much to Mr. Stauffer's ministry. There was no burning of shavings for mere effect, but a message of sympathy and inspiration, and the people showed their appreciation of such a ministry by attendance upon the services in large and growing numbers. He was universally respected by the churches and he will carry with him the prayers and good wishes of a host of warm friends who will rejoice to hear of his continued success in the great work to which he is called. We congratulate the First Church of San Francisco and we feel sure they will find that they have made a wise choice in calling to the pastorate Rev. Byron H. Stauffer."

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### ANNUAL MEETING OF THE WOMAN'S HOME MISSIONARY UNION OF NORTHERN CALIF., AND THE NORTHERN CALIF. BRANCH OF THE WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

The annual meeting of the Union and Branch will be held on Thursday, October 4, 1917, at 10 a. m. and 1:30 p. m. in the First Congregational Church of Oakland.

There will be the annual election of officers and a most interesting program, planned by the committee under the leadership of Mrs. Raymond C. Brooks, including patriotic and dramatic features, an open parliament on Mission Study and many other helpful numbers. Every society ought to send at least 50 per cent of its membership to this most important meeting.

Thursday, Oct. 4, 10:00 a. m., First Congregational Church, Oakland.

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### WEEKLY MISSIONARY PRAYER MEETING.

A new feature of missionary life in the Bay region is the weekly prayer meeting to be held every Wednsday morning from 10 to 10:30 a. m. at the headquarters of the Woman's Board of Missions for the Pacific, Room 310, 417 Market St., San Francisco, under the leadership of the new president of the Board, Mrs. Ernest A. Evans and the Prayer Committee.

On Wednesday last, at the first meeting, there were present two missionaries fresh from their fields: Mrs. H. H. Atkinson being of the last party which left the interior of Turkey for Constantinople, coming out by way of Switzerland. Thoroughly exhausted by the experiences she had undergone, she yet most generously gave us a brief glimpse of recent events in Turkey.

Miss Louise Miske, of the North China Union College, Peking, China, arrived on the "Tenyo Maru" just an hour or two before the meeting. She had had a quiet passage across the Pacific and was full of enthusiasm for the work being done by our missionaries in Peking, touching up her narrative with plenty of local color.

It is hoped that this weekly meeting for prayer and fellowship may come to mean much to the spiritual life of this district in the weeks to follow. All are most cordially welcome. Keep the day and hour in mind; attend in the spirit if not in the flesh. Let this be a place where visitors to our midst are brought vitally in touch with the missionary work of the coast.

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### CALVARY CONGREGATIONAL CHURCH, OAKLAND.

We are prompted to express the appreciation and gratitude we feel for having been supplied (during the absence of our pastor, Rev. Roy H. Campbell) with so splendid and capable a man as the Rev. Charles S. Price, late of Santa Rosa. Mr. Price is a sympathetic man and one of rare ability as a speaker as well as a thinker. He talks understandingly and clarifies old problems in the light of modern thought. He will interest and help all who go to hear him, inspiring them with a new interest in life.

One Sunday evening in each month Mr. Price gives a rare Travelogue Lecture, illustrated with stereopticon pictures taken by himself during his extensive travels around the world. Mr. Price has a keen sense of humor and he has been persuaded to give us a humorous lecture on Friday evening, September 28th, entitled "The Funny Side of the Britisher."

On Thursday of each week our Red Cross Society, called "Central Oakland Red Cross Auxiliary," meets for work all day from nine a. m. to five p. m. It is attended by people from this vicinity or from any church who are interested in giving a portion of time in sewing for the country in this capacity and providing comforts for our boys who are leaving daily for the training camps. Mrs. Lillian Doane has charge of this branch of the Red Cross work. We feel encouraged to believe that the activities of our church will be continued during the absence of our pastor and the helpful members necessarily absent.

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### THE WORK A CONGREGATIONAL MINISTER IS DOING FOR THE SOLDIERS AROUND THE GOLDEN GATE.

The San Francisco Examiner of last Sunday had the following oncerning the work the Rev. M. J. Winkler is doing in the Army Y. M. C. A. Mr. Minkler left the pastorate of Sunset Church recently to enter on this work.

"From the day six weeks ago that extension work on the part of the Army Y. M. C. A. was instituted among the soldiers at the smaller military posts about San Francisco bay, it has proved a success. All the little comforts that go to make a soldier's life happier, contributions of writing paper and envelopes, magazines, the personal consideration and attention that are part of the work of the Army Y. M. C. A., have been appreciated by the enlisted men in no small degree.

"To M. J. Minkler of San Francisco was assigned the introduction of this service in the Western Department under the auspices of the national war council of the Y. M. C. A. He was instructed to see that the enlisted men at the outlying posts in the San Francisco bay section did not want or the things that the Army Y. M. C. A. could supply them.

"Obtaining an automobile, he started to make the rounds of the four forts in the immediate vicinity of San Francisco, where anywhere from 200 to 500 men were stationed. He made it a point to visit Fort Baker at Lime Point on the Marin shore, and then travel the six miles along the military road leading over the pass to Point Diablo, passing close to Battery Spencer, to Fort Barry, at Point Bonita.

"On the San Francisco side of the bay he serves the men at Fort Miley, above the Cliff House, and Fort Funston on the western shore of Lake Merced, one of the newest forts in the coast defences of San Francisco.

"To each of these forts Mr. Minkler pays regular visits. He has established clubs, and upon his arrival at one of the forts gets in touch with the president of the club. From him he secures information as to the needs of the men which the Army Y. M. C. A. can supply. He leaves

fresh literature, stationery and envelopes, arranges for entertainers to visit the fort to amuse the men and speakers to instruct them. He takes an interest in their social activities, encourages 'stunt' nights and the bringing out of native talent among the men themselves.

"When he gets in sight with his automobile the cry goes up: 'Here comes Minkler and Lizzie.' and sure enough out of the cloud of dust the Army Y. M. C. A. secretary in his natty uniform would appear, his machine laden with newspapers and magazines and other articles the men needed."

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### A GOVERNMENT REPORT SHOWING THE STANDING OF SCHOOLS FOR THE NEGRO.

The Bureau of Education, Department of the Interior, has just issued two volumes entitled "Negro Education, a Study of the Private and Higher Schools for Colored People in the United States." These volumes contain specific and detailed reports on every Negro school, which should be of special value to those called upon for contributions by individuals or societies representing those schools. These volumes will be on file in the District office of the American Missionary Association, 21 Brenham Place, San Francisco, and Secretary Hinman will be glad to report on the official government rating of any institution whose representative makes an appeal to any Congregationalists. Generous members of our churches are frequently solicited for the support of Negro institutions of which they know little. It is now possible to secure an official report on every school that has any claim to Christian philanthropy.

Concerning the work of the American Missionary Association, this statement is made (vol. 1, p. 135): "No denominational schools surpass those of this group in educational standards or administrative efficiency."

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### THE WATCHERS.

Beside a stricken field I stood;
On the torn turf, on grass and wood,
Hung heavily the dew of blood.

Still in their fresh mounds lay the slain,
But all the air was quick with pain
And gusty sighs and tearful rain.

Two angels each with drooping head
And folded wings and noiseless tread,
Watched by that valley of the dead.

The one, with forehead saintly bland
And lips of blessing, not command,
Leaned, weeping, on her olive wand.

The other's brows were scarred and knit;
His restless eyes were watch-fires lit,
His hands for battle-gauntlets fit.

"How long!"—I knew the voice of Peace,—
"Is there no respite? No release?
When shall the hopeless quarrel cease?

"O Lord, how long! One human soul
Is more than any parchment scroll,
Or any flag thy winds unroll.

"What price was Ellsworth's young and brave?
How weigh the gift that Lyon gave,
Or count the cost of Winthrop's grave?

"O brother; if thine eye can see,
Tell how and when the end shall be,
What hope remains for thee and me?

Then Freedom sternly said: "I shun
No strife nor pang beneath the sun
When human rights are staked and won.

I knelt with Ziska's hunted flock,
I watched in Toussaint's cell of rock,
I walked with Sidney to the block.

"The Moor of Marston felt my tread,
Through Jersey snows the march I led;
My voice Magenta's charges sped.

But now through weary day and night,
I watch a vague and aimless fight
For leave to strike one blow aright.

"On either side my foe they own:
One guards through love his ghastly throne,
And one through fear to reverence grown.

"Why wait we longer, mocked, betrayed
By open foes or those afraid
To speed thy coming through my aid?

"Why watch to see who win or fall?
I shake the dust against them all;
I leave them to their senselsss brawl."

"Nay," Peace implored; "yet longer wait!
The doom is near, the stake is great;
God knoweth if it be too late.

"Still wait and watch; the way prepare
Where I with folded wings of prayer
May follow weaponless and bare."

"Too late!" the stern sad voice replied,
"Too late!" its mournful echo sighed.
In low lament the answer died.

A rustling as of wings in flight,
An upward gleam of lessening white,
So passed the vision, sound and sight.

But round me, like a silver bell,
Rung down the listening sky to tell
Of holy help, a sweet voice fell.

"Still hope and trust," it sang; the rod
Must fall, the wine-press must be trod,
But all is possible with God!"

—John Greenleaf Whittier.

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The hope of Truth grows stronger, day by day;
I hear the soul of man around me waking,
Like a great sea its frozen fetters breaking
And flinging up to heaven its sunlit spray,
Tossing huge continents in scornful play,
And crushing them with din of grinding thunder,
That makes old emptinesses stare in wonder.

## CONGREGATIONAL PILGRIMS IN AFRICA.

### Tours for the Sunday-schools.

If missionary leaders in our churches have been looking for interesting material to present to their young people, they certainly are going to find it this coming year. All of them know by this time that Africa is to be the foreign field for study. Women's Societies will be using Jean Mackenzie's remarkable book, "An African Trail." Men's groups and adult mission study classes of various types will turn to Doctor Patton's "The Lure of Africa," published by the Missionary Education Movement. For boys and girls of the 'teen age the Missionary Education Movement has issued "The Moffats," by Ethel D. Hubbard, and for juniors another of Jean Mackenzie's charming volumes, "African Adventures."

All denominations will be making these text books the basis for study this coming year. No topic could be more timely, for, whether we have yet realized it or not, Africa is bound to be more and more the focus of our thought, especially as problems growing out of colonial expansion in Africa are discussed at the peace conference. But Africa's problems cannot all be solved around the table of the peace conference. Her future depends very largely upon what the Christian forces of the world decide to do for her. It becomes especially fitting then that we Christians should give our earnest attention to Africa next year and should make it a continent known and loved and served by our young people.

### Special Educational Material.

Falling in line with the general interdenominational educational plans, the American Board and the three co-operating Woman's Boards have united in preparing materials for use in our Sunday-schools. It is a set of pamphlets selling for 35c, carefully graded, and called "Congregational Pilgrims in Africa." Its purpose is to familiarize the Congregational young people with our own achievements in Africa and to stir them to follow in the train of our missionary pilgrims.

For the Intermediate and Senior departments there is a special pamphlet of Ten Minute Programs, including map exercises, dialogues, impersonations, in which we learn about the opening up of the continent, the pioneer days of our own missionaries and our present achievements and needs. For the Junior department there is a pamphlet "On the African Frontier," a series of six hero tales of missionaries and African Christians; for the Primary department, a set of picture-stories, six stories with accompanying enlarged pictures, telling about African child life, and what it means for the black boy or girl to belong to the "tribe of God." These stories for Junior and Primary departments may be used in the classes or by the departments as a whole. "Africa in Pictures" is a sheet of attractive illustrations of our Congregational work, designed for bulletin board or chart use. This sheet of pictures will be helpful in any one of the departments.

For supplementary reading in the older classes there is a special number of the Envelope Series, "Our Colonies in Africa," by Secretary Bell. It is suggested that this pamphlet should be used among the senior young men and women for outside reading, to supplement the programs presented in their department of the school.

### A Chance to Help.

Feeling sure that the study of this great mission field is going to arouse a desire to share in the work, the Boards offer very attractive investments which are described carefully in a special circular, "Investments in Africa." The American Board calls for money for a boys' school building at Beira, Portuguese East Africa, where Mr. and Mrs. Maxwell have recently reopened our station. An eager people pleads for education, and this school will draw boys from kraals all along the Busi and Sabi valleys—boys of promise, who will be instrumental in carrying Christian civilization back to hundreds of thousands of people.

The Woman's Board of Missions calls attention especially to its Girls' School at Chikore, where a dormitory is greatly needed. This is a school which is ministering especially to runaway girls from the kraals, girls struggling upward and away from hateful heathen marriages and other degrading conditions. The Woman's Board of the Interior offers an attractive investment in its great work at Dondi, West Africa, where a central boarding school has been opened, which will train girls for leadership among surrounding tribes. The Woman's Board of the Pacific, because it has as yet no work in Africa, is offering an investment in the kindergarten training school in Foochow, China.

### Make Your Plans Now.

Leaders in our churches will remember that for several years our missionary societies, home and foreign, have had a definite understanding by which the months, September through December, are set apart for foreign mission education and giving, while the months from January to June are for home mission cultivation.

Materials are ready and may be ordered from the American Board or any one of the three Woman's Boards. Don't let this opportunity slip by to bring a vital missionary message to your boys and girls. If we will, we can make the year 1917-1918 the best year for missionary education that we have ever known.

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# For The Children.

## JUST AROUND THE CORNER.

"Deary me!" sighed Dorothy, as she hurried down the street. "I'm almost afraid I'm going to cry this very minute in spite of my promise; but Aunt Mary mustn't ever know that I'm as homesick as all that. If I only knew some of the girls that live in these big white houses, maybe it might be different, even if the houses don't look one bit friendly. What a pretty little park that is! But I almost believe it would like to say: 'Keep right off the grass.'"

And Dorothy gave a deep sigh that was half a sob, and it seemed to go clear to the tips of her shiny new shoes. For just now she was desperately homesick; and being a friendly little body, she couldn't understand how people could be such near neighbors and yet almost strangers. Aunt Mary said it was because the street was new and the houses were new and the people were new to each other.

"Yes, and I'm new, too," thought Dorothy, as she went on her way. "Probably that's why those girls I spoke to yesterday didn't even smile when they answered me. My, but it made me feel funny! But there, I just won't remember that at all; and I'm not going to cry, either. Crying won't cure homesickness. And maybe that street near Aunt Mary's will be real friendly-looking. I haven't once turned the corner of it yet, and no one knows what I might find there. Mother says that sometimes it's just around the corner that we find the very nicest things."

And with these thoughts in mind, Dorothy turned her

steps in the direction from which she had just come. But this time she went hopskipping along as if she were the happiest little girl in Woodbridge. Six big houses, seven big houses, eight big houses she passed, and then she came to the corner. Then she turned, and it wasn't long before she spied the prettiest house she had yet seen. And there in the backyard was such a cunning litle baby. She could just catch a glimpse of his white dress from the sidewalk. And Dorothy loved babies. She was thinking how much she loved them when the one in the backyard began to cry.

"My, what strong lungs he must have!" thought Dorothy, as the cry grew louder and louder. "Something dreadful must have happened to him. Deary me! If I only had an introduction to his mother, I'd run right over there this minute. I wish Aunt Mary hadn't said so much about introductions."

But the cries didn't stop, and still no one appeared on the scene. Dorothy could stand it no longer. What did introductions matter if somebody's baby was in danger? So she ran across he street and right into the back yard of the very prettiest house. There she saw what the trouble was. The baby had caught his foot in the back of a little white chair that lay on the ground just inside of his pen.. The more he tried to pull it out and failed, the more frightened he grew.

"There, there," said Dorothy, as she took hold of the tiny foot. "We will have that out in almost no time at all." And a few careful motions of her two capable hands soon released the frightened baby, who looked up at her rescuer and smiled between his choking sobs.

Ten minutes later a pleasant-faced lady came hurrying down from the attic and found Dorothy building block houses for her small son, who was laughing and cooing delightedly.

Dorothy jumped up at once and tried to explain, but the baby's mother knew something about what had been going on without any explanations.

"I saw it all, my dear," she said as she motioned Dorothy back to her seat. "And I thank you very much. You see, I had cut my hand terribly with the bread knife, and I was hunting in the clothespress for some bandages when the baby began to cry; so I couldn't get to him just then. And I knew that you would do as well as I could. My cook has left me, and I haven't anybody to help me today. I hardly know what to do, for the baby is so fussy and I'm not a bit well. Do you suppose you could tie this hand up for me? I've made a very bungling job of it, I'm afraid."

"I'm quite sure that I can do it." Dorothy smiled as she replied. "And then, if you'd like to have me, I could run over and tell Aunt Mary where I am, and then come back and play with the baby for an hour or two. I'd love to, only I almost forgot that I've not had any introduction yet, so maybe"—

But Mrs. Blake smiled in such a friendly way that Dorothy began to think that introductions might not be so very important after all, and she felt quite sure of this when she said: "Why, I don't think we need any introductions, my dear; and I'm sure we're going to be very good friends, you and Reginald and I. I shall be so grateful to you, dear; for I have been so worried. I think you'll have to stay to lunch with us if your aunt is willing. Tell her I want you very much."

"I'm sure she'll let me, and I'll be right back," Dorothy promised as she went hop-skipping across the lawn.

"That's one friendly house," she said to herself as she hurried back to Aunt Mary's. "And it's the very biggest, prettiest house of them all. I guess you can't always tell by the outside of a house what you're going to find when you open the door. And you never can tell what fun there'll be right around the corner. I believe I'll take the box of chocolate peppermints Uncle Ned gave me this morning to that sad-faced little old lady out there in her yard when I come back."

And Dorothy skipped happily along on her way to Aunt Mary's, a smile on her face and a cheery little song in her heart.

"My, but it's nice to make friends!" she said as she opened the front door.

And I agree with her. Don't you?—Zion's Herald.

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### MRS. REDBIRD.

Little Mrs. Redbird sat on her four pretty greenish eggs in her snug little nest in the treetop. She sat, and sat, and waited. Day after day she kept the pretty eggs warm with the soft downy feathers on her little warm body, and day after day she listened to Mr. Redbird as he sat on a branch and sang day after day to keep up her courage, for soon there would be some tiny baby birds in the nest.

"How very handsome Mr. Redbird looks in his scarlet suit with the black sleeves and black coat-tails!" Mrs. Redbird thought; and, sighing, she looked at her own dull dress of grayish green.

"Wouldn't I just like a bright, pretty dress to match my husband's," she said, wearily. "I'll dress the children that way, anyhow, when they hatch."

Poor tired little Mrs. Redbird settled herself as comfortably as she could over the eggs and listened to the leaves rustling around her. Mr. Redbird had stopped singing and flown away; she felt very drowsy, until suddenly she heard the leaves saying,—

"Why, how gaily you are dressed, Mrs. Redbird!"

She looked down at her feathers,—to her great astonishment they were just as bright and gay as those of her husband.

"Why, why!" she gasped, "how quickly they changed!"

A crowd of people came into the woods and surrounded the tree.

"Oh, look! There's a scarlet tanager on its nest. Let's climb up and take a picture of it," she heard a deep voice say. "That brilliant coloring would attract anybody's notice."

There was a great deal of confusion, and poor Mrs. Redbird trembled on the nest as she felt the tree shaking, and somebody poked a big box-like thing near her nest, its great eye snapping in her face.

"Worse and worse," thought distracted Mrs. Redbird, as she was poked off the nest to show the eggs that were under her.

She flew around fluttering and crying, for what seemed a long time before those noisy, bothering people climbed down the tree and walked away.

Mrs. Redbird felt eyes upon her from all directions. Big birds flying overhead peeped at her through the leaves.

"Oh, dear," she sobbed, "they did not see men when I wore my dull green dress. Now their bright eyes see me from everywhere. I'm afraid they'll hurt my babies."

The next thing Mrs. Redbird knew the egg shells were cracking and the baby Redbirds were coming out.

In a very short time their little bare bodies were covered with red and black feathers, to their mother's surprise.

"Oh, oh,' she wailed, when they bean to try to fly, "why

aren't you dressed like last year's babies in dull green feathers?"

No sooner did they tumble around on the twigs than cats and squirrels saw the vivid dresses they wore and tried to catch them.

Poor mother Redbird uttered cries of distress and woke—to find that it was all a dream, and that she still wore the same dull green clothes and sat on the little eggs that would hatch out babies which would wear a dull, inconspicuous dress like her own.

"My poor, patient little Mrs. Redbird," said Mr. Redbird, suddenly appearing with a dainty morsel for her to eat.

"Oh, I am glad I wear a dull dress," sighed Mrs. Redbird, happily, eating the delicious bit Mr. Redbird had brought her.

As he flew away, she watched his flaming red suit, which could be seen a long distance.

The leaves overhead still rustled, and this time they seemed to say to her: "Wise Mother Nature will hide you and the little ones safely, while you need protection; and will give you greenish clothes to wear among the green leaves."—Louise M. Haynes, in Sunday School Times.

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What, then, shall we tell our children to believe? What religion shall we give them? We must give them the religion that we have ourselves, the religion that we live by ourselves. Let father speak out bravely what he does believe. If he finds no creed ready made, let him formulate one; and let him not be ashamed if his creed contains no incomprehensible dogmas—it may be all the better for that.—Cleveland Moffett.


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